SOME NEW BOOKS.

The Solid South.

The book entitled "Why the Solid South?" published by R. H. Woodward & Co., Baltimore, should not be mistaken for a campaign document. It is true that many of the contributors to this collection of papers on the results of reconstruction are members of the Federal Senate or House of Representatives, but they address themselves to business men, and they are evidently actuated by a commercial rather than a political purpose. They aim to justify the substitution of a white man's government for the carpet-bag governments, which controlled the Southern States for some years after the war, by a comparison of the financial, industrial, and educational condition of the South in 1880 and again in 1889. The statistics, brought forward to this end, demonstrate remarkable progress in most of the Southern States since the overthrow of the carpet-bag régime—a progress which has inured to the benefit of the negroes themselves, especially as to the facilities for education.

In this book the history of reconstruction is traced through the various phases which it assumed in different Southern States, the preparation of each chapter being delegated to some one qualified by personal experience to discuss a particular branch of the subject. Thus the events which have followed the war in Alabama are set forth by Mr. Hillary A. Herbert, while for the record of reconstruction in North Carolina we are under obligations to Senator Zebulon D. Vance. Writers equally competent deal with South Carolina, Georgia, Mississippi, Florida, Tennessee, Louisiana, Missouri, and Virginia. Viewed collectively, these contributions constitute a remarkable repository of carefully selected and well authenticated facts.

I.

Let us look, for instance, at the case of Alabama. Here, as we have said, we are indebted for the facts to Mr. Hillary A. Herbert. When the election of 1874 took place the State had in circulation one million dollars of obligations, called "Patton," or "Horseshoe" money. Although this was receivable for taxes and bore eight per cent. interest, it was hawked about before the election at sixty-five to seventy cents on the dollar. After the Democrats went into power these obligations promptly went to par and were soon paid off. The total indebtedness of the State, which in 1868 was $8,355,683, and in 1874 had reached $25,503,593, had by Sept. 30, 1888, fallen to $12,085,219. Every outstanding interest-bearing bond is now above par. While such is the improvement in the financial situation, taxes are low and foreign capital is pouring into the State. The property assessed for taxation in Alabama in 1876 was $135,535,000; in 1888 it was $223,925,000. Now for some significant facts regarding the improvement in the facilities for education. From a total school revenue of $524,621, in 1869, the carpet-bag government of Alabama paid to school officials other than teachers $75,173. From a total school revenue of $539,209, in 1888, school officials other than teachers were paid only $13,992. In 1877 the number of white children attending school was 88,682; in 1888 it had risen to 159,671. Did the colored children fail to exhibit an increase during the same interval? On the contrary, for 54,999 colored children attending school in 1877 there were 98,919 in 1888. Surprising, also, is the increase in the number of schools from 1870, when the State was under carpet-bag rule, to 1880, when it had been for six years under Democratic control. In the year first named the number of white schools was 1,355, and that of colored schools 490; in 1880 these numbers had risen respectively to 3,085 and 1,512.

A similar state of things is brought out in the chapters on reconstruction in South Carolina and Florida. In the former State, since the substitution of a white man's government for a carpet-bag régime, the interest on the public debt has been paid, and instead of six per cent. bonds of the State being sold at twenty or twenty-five cents on the dollar, the four and a half per cent. bonds are now bringing more than par. Instead of salaries costing $230,800, as in 1872, they were cut down to $106,200 in 1876. Instead of $712,200 being paid for legislative expenses, as in 1871, only $42,000 was expended for the same purpose in 1880. The public printing, which cost $450,000 in 1872, was in 1878 reduced to $6,900. The State, counties, towns, and school districts have now no floating debt, and all obligations are paid as they mature. Instead of profligacy, there is honesty; instead of extravagance, economy; instead of uneasiness, contentment, and instead of rioting, peace. In Florida the carpet-bag government was overthrown in 1876, after having remained for some nine years in power. During those nine years it had established only 676 schools, attended by 28,444 scholars. In 1888 there were 2,249 schools, attended by 63,848 pupils. In 1874, under Republican rule, the assessed State taxes amounted to $429,318; in 1880 they had been reduced to $237,420, and this notwithstanding a signal increase in the value of the taxable property of the State.

II.

In a final chapter entitled "Sunrise," Mr. Hillary A. Herbert sums up the purport of the facts recorded in this book. He reminds us that in 1870 the assessed value of property in the whole South was $2,100,000,000 less than it had been in 1860, although in the rest of the country there was an increase of over $4,000,000,000 during that decade. Not until about 1876 were there any decided indications of a change for the better. By 1879, however, some improvement was discernible, and it is since that time that the most marked progress has been made. In Georgia, for instance, the assessed value of property, which in 1880 was in round numbers but $250,000,000, had by 1889 risen to $380,000,000. In Florida it had been trebled, having ascended from $31,000,000 in the former year to $93,000,000 in the latter. In Alabama the increase during the nine years was from $130,000,000 to $242,000,000, while in Tennessee it was from $211,000,000, to $325,000,000. In Arkansas the assessed value of property was nearly doubled, having been only $91,000,000 in 1880 and becoming $166,000,000 in 1889. In Texas it was more than doubled during the same nine years, the figures expanding from $311,000,000 to $710,000,000. It is worth while to note some other proofs of advance during the period from 1880 to 1889. The railroad mileage, for instance, increased from 19,431 to 40,250 miles, and the cost of railroads from $679,000,000 to $1,500,000,000. Meanwhile, the yield of cotton expanded from 5,575,000 bales to 7,250,000; the yield of grain from 431,000,000 bushels to 675,000,000. The value of live stock in the same period had increased from $391,000,000 to $568,000,000. The number of cotton mills, which in 1880 was only 161, had become 355 in 1889, and the number of spindles had risen from 667,000 to 2,035,000. Again, the number of cottonseed oil mills, which was 40 in 1880, had become 213 in 1889, and the amount of capital invested in them had been augmented from $3,504,000 to $20,000,000.

Now let us look at certain figures as to banking capital, deposits, &c., which constitute an infallible test of the condition of a country. Georgia, in 1879, had but thirteen banks, possessing an aggregate capital of $2,221,000. Ten years later she had twenty-seven banks, whose aggregate capital stock was $3,661,000, with a surplus of $1,127,000. Florida, in 1879, had but two banks, whose aggregate capital stock amounted to only $100,000. In 1889 she had thirteen banks, whose capital stock amounted to $850,000. Texas in the former year had but thirteen banks, with an aggregate capital of $1,300,000; in 1889 she had 115 banks, and their aggregate capital was $13,403,000. Taking all the Southern States together, we find that the number of banks during the decade under review increased from 151 to 398, their aggregate capital from $24,852,000 to $55,850,000, their surplus from $5,115,000 to $15,062,000, and their deposits from $41,000,000 to $113,000,000—that is to say, the percentage of increase in the number of banks was in the South 164, while in the North and West during the same period it was only 37 per cent.

III.

Let us look next at the work done by a white man's government for the education of the colored race. In Georgia in 1888 there were, in round numbers, 267,000 colored children of school age—that is to say, between the ages of 6 and 18. Of these 120,553 were enrolled. In Texas, in the same year, where the number of colored children was 135,000, the number of those enrolled was 84,000. In Virginia, in 1885, of 265,000 colored children enumerated 118,000 were enrolled. In Florida, where the colored children of school age number 33,000, the number enrolled exceeded 31,000. These figures bear witness to the effort made by the Southern whites to improve the condition of the negro and to qualify him for the duties of citizenship. Few people at the North realize the sacrifices which the Southern whites impose upon themselves in order to educate the blacks. In Mississippi the whites pay ninety per cent. of the taxes for educational purposes, yet the profit derived by them from these taxes in the schooling of their own race is only about forty per cent. A careful investigation of the educational reforms effected in Mississippi and in other States of the South has led a well-known Northern educator, Dr. A. D. Mayo, to declare that "no other people in history have made an effort so remarkable as have the people of the South in reëstablishing their schools and colleges. Overwhelmed by war and bad government, they have yet done wonders, and with the interest and zeal now exhibited the hope for the future is brighter than ever." He adds that in a single year the sixteen Southern States paid nearly $1,000,000 each for educational purposes, a sum greater, according to their means, than ten times the amount now paid by most of the New England States.

It behooves the Northern reader to ponder the facts collected in the book before us and then to answer for himself the question whether the Federal Congress will do wisely to enact any law that will tend to revive the conflict of races in the South. Legislation at Washington, based on the assumption that the negro is wronged, and having for its ostensible object the purpose of righting the assumed wrongs by arraying the negro again in solid phalanx against the white man in a contest for political supremacy, may result in a catastrophe more appalling than misgovernment, for it would inevitably tend toward a conflict of races in the Southern States. By such a conflict the property not only of Southern, but of Northern men—railroad stocks, State bonds, city bonds, county bonds, mining and manufacturing interests—would all be imperilled.

A New Book On New England History.

In two volumes, collectively containing over one thousand pages, and bearing the title of *Three Episodes of Massachusetts History* (Houghton, Mifflin & Co.), Mr. CHARLES FRANCIS ADAMS has published one of the most delightful and illuminative books evoked by the study of early New England annals. The germ of the work, it seems, was an historical address commemorative of the 250th anniversary of the settlement of the town of Weymouth. The preparation of this address led the author to investigate the history of the town of Quincy, and this involved a survey of the history of Massachusetts, and even during the colonial epoch, of the mother country, where events had a direct bearing on the course of things in New England. The three episodes referred to in the title of the book are the settlement of Boston Bay, the Antinomian controversy, and a study of Church and town government. Much attention is paid to certain colonizing experiments almost wholly overlooked in popular histories, those, namely, were made by adherents of the Church of England to settle the shores of Boston or Massachusetts Bay, in the interval between the landing of the Pilgrims at Plymouth in 1620 and the arrival of Gov. Winthrop at Shawmut, or Trimountain (which was to be called Boston), in 1630. The chief promoter of these experiments was Sir Ferdinando Gorges, whose life and character are vividly delineated. Another figure which stands forth clearly in these pages is that of Thomas Morton, whose attempt to revive at Merry-Mount the traditional festivities of May Day so scandalized the Pilgrim Fathers. Singularly lifelike, also, are the portraits of Endicott and Winthrop, of Henry Vane and of Mrs. Anne Huchinson. There is not, indeed, a chapter which does not exhibit proofs of minute and almost exhaustive research, of remarkable insight, and of an artist's power of reproducing not only the outlines, but the colors and spirit of the past. They to whom men and women that have really lived are more attractive than any personages of fiction, will find a store of entertainment in Mr. Adams's volume, but for the purpose of this notice we pass over the many biographical sketches, and dwell by preference upon the author's picture of the social and moral status of the inhabitants of a New England country town in colonial times.

I.

One word by way of indicating the author's independence of judgment, which is nowhere more manifest than in his view of the origin of New England town government and of the effect of the Navigation acts. Mr. Adams does not share the prevailing tendency of the antiquarian and the student of history to find among the usages of New England town life, and particularly in the town meeting, vestiges of primitive and wellnigh forgotten systems—English, Saxon, and Teutonic. It is well known that some investigators have traced in a Massachusetts town a direct descent from the German "tun," and have derived the town meeting sometimes from the town vestry and at other times from the Saxon folkmote. Mr. Adams, on the other hand, is inclined to accept the opinion of those who hold that both town and town government are genuine, and perhaps one might say, autochthonous New England products. According to this theory the origin of the New England town was legal and corporate, not ecclesiastical or feudal. It did not come from the "tun," nor was the town meeting an adaptation from the vestry or the folk-mote. That the English of the great Massachusetts emigration brought with them their political and social usages and modes of thought and action, together with their speech and clothes, is a thing so obvious that it does not need to be affirmed. But in the matter of government, both colonial and town, the records scrutinized by Mr. Adams seem to him to indicate that the usages and forms of procedure followed were those then in vogue not with the English political or ecclesiastical associations, but with the English commercial associations of the day. We are accordingly invited to look for them in that charter of 1629 which incorporated a business company to establish and maintain a plantation on Massachusetts Bay. Convenience and necessity soon combined to cause the creation of lesser plantations subordinate to the mother plantation; and, following the ordinary physiological law, the descendants were of the same species as the progenitors. Under the terms of this charter the Massachusetts Bay Company had, like other business and commercial corporations before and since, an organization consisting of a body of proprietors, or stockholders, as they are now called, who at stated periods assembled in corporate meeting, or Great and General Court, and chose a Board of Directors, or assistants, to manage the affairs of the company.

The town, or plantation, as it was likewise called, was merely a convenient, though vague designation of territory, assigned to subordinate corporate bodies of proprietors, who in turn made allotments of land, or held it in common, managing all local affairs through their own general courts or meetings of proprietors, which originally, in the case of Boston and Braintree, confined themselves to the choice of a smaller body, "deputed for town affairs," to whom the entire management of all matters of common local concernment was intrusted. This smaller body held toward the freeholders, or inhabitants of the town, the same relation which the Board of Assistants under the charter held to the freemen of the colony. Only very gradually, in either Boston or Braintree, did the town meeting assume shape as a fully developed legislative body; it appears, indeed, so far as the records show, that in the case of Braintree this did not take place for more than half a century after the incorporation of the town. So slow was the process of development, so far were the early immigrants from having brought over the well-developed practice of the English vestry with them, that in Braintree they were in their graves before the Massachusetts system assumed final form. In other words, according to the view adopted by Mr. Adams, the famous town meeting government of the eighteenth century was an outgrowth not of the congregation, but of the body of proprietors, or stockholders, assembled in their corporate capacity.

Now let us see what conclusions Mr. Adams's investigations have led him to form regarding the practical effect of the Navigation acts. It is not disputed that these statutes were monuments of legislative ignorance, intended to secure English commerce to English shippers. But it is pointed out that the way in which the trade restrictions worked is a matter now little understood, upon which historians, rarely having themselves been engaged in trade, fail, as a rule, to throw clear light. So far as New England is concerned, Mr. Adams's conviction is that the much-denounced Navigation acts, loosely administered, or wholly evaded, as they were through the greater part of the colonial period, did, in point of fact, stimulate rather than depress commerce. Illicit trade was free trade, and on free trade New England throve. Exports were practically unhampered, and those to the West Indies were large. Vessels adapted to the business were built at every convenient point along the coast, and these vessels, laden mainly with fish, and after fish with surplus farm produce, pipe staves, lumber, and live stock, went out from the shipping ports, chief among which was Boston, and when their cargoes were not sold in England, as they often were, came back presently loaded with sugar, molasses, cotton, indigo, and bringing also some bags of coined Spanish silver. There was, moreover, a prosperous trade with Spain, Portugal, and the Canaries, the Catholic fast-day countries, in the course of which fish was exchanged for wine and specie; this also was a source of steady gain. Thus a slow but progressive accretion went on; Boston, with its foreign commerce based on fish, lumber, farm products, such as corn and live stock, and rude manufactured articles like pipe staves, being the mart to which everything the neighboring towns had to sell was brought by wagon, ox-team or packet; while from Boston was carried back to the neighboring towns the wet and dry goods, the finer manufactured articles of necessity or luxury, and finally the small balance of coin which represented the hard-earned and carefully hoarded excess in value of what was sold over what was bought.

II.

Was the moral standard of the Massachusetts town during the colonial period high or low, as compared with the standards at the same time in vogue elsewhere, or the standard now in vogue among New Englanders? Mr. Adams proceeds to answer this question in detail, after pointing out that the great essentials of popular morality—the cardinal virtues in the community—are cleanliness, truthfulness, temperance, and chastity. As respects cleanliness and that decency of living which distinguishes man from the brutes, though primitive, if judged by modern standards, the colonial New Englander is declared to have contrasted favorably with the members of other communities of the same time, whether in America or in Europe. In 1650 it is recorded that those dwelling in certain portions of the British Isles did not wash their linen above once a month, nor their hands and faces above once a year. Compared with such people the New Englander was cleanly, but even his ewers and basins were strictly in keeping with a limited water supply. Mr. Adams does not deny that if among personal virtues cleanliness be that which ranks closest to godliness, then, judged by nineteenth century standards, it is well that the New Englanders who lived in the seventeenth or even in the eighteenth century had a sufficiency of the latter quality to make good what they lacked of the former. He is able to aver that prior to 1820 there was not a bath room in the town of Quincy, and he deems it very questionable whether there was any utensil then made for bathing the person larger than a crockery hand bowl. The truth is that the bathroom is a very modern institution; nor was the ordinary laundry washtub, of which it is an outgrowth, by any means in family requisition each Saturday night. Dr. Cotton Mather thought it needful earnestly to advise candidates for the ministry "daily to wash your head and mouth with cold water" and he added that it was a "practice which cannot be too much commended, if it were only to save you from the toothache." Even the occupant of the guest room in a New England household of the last century would, were he treated as a member of the family, find no water for washing, for if exposed over night it would be solid ice in the morning.

As to veracity, we are reminded that untruthfulness is an attribute of servility, and the New Englander never was servile. On the contrary, he was noted rather for the disagreeable, even when innocent, assertion of his equality. Accordingly, when he had recourse to falsehood, which it is admitted was not infrequently the case, he had recourse to it, not as a subterfuge or from fear, but in order to secure an advantage or save himself from loss. In this respect, while the New England standard is not upheld by Mr. Adams as high in itself, he insists that it might have been much lower. Characteristic was the following trait: To convict an opponent of falsehood, to brand him as a liar, was the result most carefully held in view in every controversy; no doubt this fact in itself bears witness to the high regard in which truthfulness was held. It is nevertheless acknowledged that, as a race, the genuine and average New Englander probably felt more annoyance, or perhaps shame, at his detection in a falsehood than remorse at the thing itself. In this he was in the earlier stages of moral development.

The intemperance of the New England people in the colonial period was a thing now difficult to realize; it seems to have pervaded all classes from the clergy to the pauper. In the earliest days beer brewed from barley malt was the usual table beverage, the ordinary free use of which had been brought over from England. The price was regulated by law; that sold at 3d. a quart was of a quality carrying six bushels of malt to the hogshead; that at 2d., four bushels, and that at a penny, two bushels. But cider was the natural beverage of the soil, and though at first more expensive than beer, yet as orchards became common it grew sufficiently cheap, inasmuch as in 1728, when an ounce of silver, the equivalent of $1.20, was worth eighteen shillings in currency, twelve shillings in currency sufficed to buy a barrel of cider. In barrel quantities cider at that time cost less than either Indian corn or carrots. Tea and coffee did not come into common use as table beverages until a much later period, and all through the eighteenth century the "generality of the people with their victuals" drank cider. But the juice of the apple failed to satisfy the love of strong drink, the longing for alcoholic stimulant, which, though the first settlers seem to have been temperate when compared with their descendants, the New Englander inherited directly from his Saxon ancestors. The craving for something more potent was soon supplied by the West Indian trade. In a sermon delivered in 1686, Increase Mather bewailed the fact that in "later years a kind of strong drink called rum has been common among us which the poorer sort of people, both in town and country, can make themselves drunk with. They that are poor and wicked, too, can for a penny or twopence make themselves drunk; I wish to the Lord some remedy may be thought of for the prevention of this evil." The remedy had long to be waited for. Not until after 1830 did the great temperance movement make its influence powerfully felt, and therefore it is not too much to say that for a century and a half rum was the bane of New England. So bad had the condition of affairs become about the year 1750 that John Adams declared that several towns within his knowledge had "at least a dozen taverns and retailers." Suffolk county, he asserted, was worse than any other, and in Braintree, within a circuit of three miles, there were "eight public houses besides one in the centre." Within three-quarters of a mile on the main road there were three taverns besides retailers, or those who supplied the "neighborhood with necessary liquors in small quantities and at the cheapest rates." These houses, frequented as they were by a "tippling, nasty, vicious crew," had become "the nurseries of our legislators," for there were many who could "be induced by flip and rum to vote for any man whatever." Aroused to the necessity of doing something to restrain this growing evil, the young village lawyer had an article looking to a reduction of the number of licensed houses inserted in the warrant for the May town meeting of 1761. A vote favorable to reform was passed, but the measure was productive of no considerable result.

For seventy years thereafter the town in which John Adams lived was, as respects intemperance, no better and no worse than her sister towns. In every store in which West India goods were sold, and no other kind of store existed, casks of Jamaica and New England rum, of gin and brandy, stood behind the counter. Their contents were sold by the gallon, the bottle, or the glass. They were carried away or drunk on the spot. It was a regular recognized branch of trade, and when, during the Revolution, Mrs. Adams sent a list of current prices to her husband, she always included rum, looking upon it as no less a farm staple than meat, corn, or molasses. Three shillings a gallon, or nine pence a quart, was a high price; and John Adams wrote back to her from Philadelphia: "Whiskey is used here instead of rum, and I don't see but what it is just as good." Rum or whiskey for home and farm consumption were here in view; for among laboring men rum was served out as a regular ration, and during the earlier years of the present century a gallon of it a month was considered a fair allowance for each field hand. It was used especially during the haying season and at hog killing; for the latter it was mixed with molasses and known as "black strap," while compounded for the former with cider the product was called "stonewall." Rum seems, indeed, to have been an essential ingredient in every form of rural festivity as well as labor. As regards, however, the use of spirits in connection with all agricultural work, Mr. Charles Francis Adams thinks it is not easy now to get any correct idea of what must have been the physical condition of the average farm laborer during the New England haying season of a century ago. He worked with scythe or fork from ten to twelve hours of the July day, and the unnatural heart action necessarily incident to exertion of this kind was then stimulated by draughts of cider, re-enforced by an infusion of New England rum. How with blood naturally fevered by heat, and throat and tongue artificially coated by alcoholic stimulants, the laborer of those days slept at all after a day in the haying field, is difficult to understand. Every rule of health or principle of physiology, as it is now understood, was not only disregarded, but habitually set at defiance. Under the midday heat of an almost vertical sun men worked with hardly an intermission, while such meat as they ate was strongly impregnated with salt, and the craving of thirst was assuaged by draughts of a fiery stimulant. Even as late as 1838 it was voted in Quincy town meeting that "the paupers be allowed a temperate use of ardent spirits when they work on the road or farm," while about the same time a distinguished Massachusetts divine gave as his reason for joining actively in the temperance movement then among his brethren in the ministry, "he knew forty-four who drank so much as to affect their brains, and he had assisted in putting four to bed on occasions like ordinations." It was to be expected that the drinking habits of the last century would develop a class of diseases of their own besides delirium tremens. Men broke down in middle life, dying of kidney and bladder troubles, or living with running sores which could not be closed. Mr. Adams has found that it was common for fathers or mothers to die at an age between forty and fifty. A closer and more scientific observation has given new names to old ills, tracing them back to their sources; but, referring to the frequent cases of Bright's disease brought to his notice during the latter part of his life, the last and shrewdest medical practitioner in Quincy of the old country doctor school was wont to remark that he had known the new disease for fifty years; but, he added, they "used to call it dropsy and the patients died."

The question of chastity or sexual continence remains to be considered. There is no doubt that the incident which forms the nucleus of Hawthorne's story of the "Scarlet Letter," is commonly supposed to have been almost without precedent or parallel in the early history of the Massachusetts colony. Mr. Adams's researches have brought him to a different conclusion. The church records convey a different impression of the moral standards and mode of life prevailing in the towns of Massachusetts between the years 1650 and 1800. We are told that if made public those records would reveal much which would now excite surprise, and in some quarters dismay; but we are admonished that in studying their pages we should constantly bear in mind the fact that the records deal in a concentrated form with exceptional cases only, spread over long periods of time during which the mass of mankind moved along with unnoticed regularity. The consideration of this fact is indispensable to the formation of a correct historical perspective. During the Hancock pastorate, for instance (1726-1744), some twenty or more cases calling for discipline came before the Braintree North Precinct Church. They were usually cases of incontinence. Compressed in a series of brief entries covering a few pages of the little volume in which they are registered, these cases read like the numerous counts in a formidable indictment; yet, as a matter of fact, they cover a period of eighteen years. That is to say, in a large rural parish the cases of church discipline scarcely average one in a twelvemonth.

The truth is that in colonial Massachusetts outside of Boston, which was a seaport town of large commerce, there was no appreciable criminal class, whether male or female. There were individuals of criminal tendencies more or less fully developed—the weak and misled or the inherently vicious—and such there will always be in every community. But during the colonial period there was no considerable or recognized portion of the Massachusetts community the people composing which made their avowed livelihood, such as it was, by vice or crime. In the absence of such a class the extraordinary confessions and cases of discipline revealed by the church records involved consequences which then were very different from what similar confessions would involve now. They would, under existing conditions in which vice has been developed into a profession, mean the social degradation of the delinquent to the level of those in that profession; whereas, under the conditions then prevailing, the same offences were looked upon as lapses of a comparatively venial character, and were not only readily condoned, but seem to have been speedily forgotten. Such an attitude of public opinion plainly differs materially from that which has been usually attributed to the Massachusetts Colonial community. Mr. Adams holds, however, that critically examined and judged by the more primitive, less conventional, and coarser standards of the time—standards the very existence of which implied the absence of what must be termed professional vice and degradation—judged by those standards the entries in the old church records are neither hard to understand nor discreditable to the generations to which they relate. On the contrary, the very fact that the exceptional cases are recorded as matter for discipline is conclusive evidence that those cases were exceptional.

III.

It has long been the fashion to extol the public school system of the Massachusetts colony, and there is no doubt that, as compared with the facilities afforded for popular education in other colonies, it deserved the commendation. Here again, however, Mr. Adams speaks with the qualifications which are imposed by a minute and first-hand acquaintance with the facts. In the matter of instruction, the public records of the seventeenth and eighteenth centuries, contrasted with those of the present century, bear unmistakable witness to the increasing elevation of the common school requirements. The town and precinct clerks certainly were not then, any more than they are now, chosen for conspicuous illiteracy, and the records prior to 1800 are conclusive as evidence of the limited instruction in writing given in the public schools of the period. There is, we are told, no reason to suppose that the instruction in other respects was better, or that the results attained were more creditable. In point of fact, the children were neither taught much nor were they taught well; for through life the mass of them could do little more in the way of writing than rudely scrawl their names, could never read with real ease or rapidity, and could keep accounts only of the simplest kind. As for arithmetical problems, the knowledge of them was limited to the elementary multiplication, division, addition, and subtraction. Nevertheless, after a fashion and to a limited extent, the school children in Massachusetts towns could read, could write, and could cipher; and for those days, as the world then went, that was much. In itself, though the highest of the kind, the standard was not high; nor does an examination of what has been handed down to us justify the laudation so frequently indulged in over the thoroughness of the ancient school methods, or the excellent results achieved by them. The more familiar one becomes with the details and actualities of the old New England school system, the less alluring they appear. Ignorance, coarseness, and brutality have not yet vanished from the world, but Mr. Adams deems it safe to say that if by any chance the Braintree village school of even a period so late as 1790 could for a single fortnight have been brought back to the Quincy of 1890, parents would in horror and astonishment have kept their children at home until a town meeting, called at the shortest possible legal notice, could be held; and this meeting would probably have culminated in a riot, in the course of which schoolhouse as well as school would have been summarily abated as a disgrace and a nuisance.

From no point of view, indeed, is the author of these volumes a believer in the "good old colony times." Apparently the only thing in which colonial New Englanders were our superiors was their filial piety. Mr. Adams is entirely convinced that the earlier times in New England were not pleasant times in which to live; neither were the earlier generations pleasant generations to live with. One accustomed to the variety, luxury, and refinement of modern life, if carried suddenly back into the admired existence of the past, would, the moment his surprise and amusement had passed away, experience an acute and lasting attack of homesickness and disgust. The sense of loneliness incident to utter separation from the great outside world, the absence of those comforts of life which long habit has converted into necessities, the stern conventionalities and narrow modes of thought, the coarse, hard, and monotonous existence of the old country town would to one used to the world of to-day not only seem intolerable, but actually be so. He would find no newspapers, no mails, no travellers, few books (and those to him wholly unreadable), Sunday the sole holiday, and the church, the tavern, and the village store the only places of resort or amusement. Last week's politics at home and last month's abroad, the weather, the crops, the births, the deaths, and the Sunday sermon would be the sole subjects of talk and thought. Up to 1830 the people of Braintree and Quincy, like their New England countrymen as a whole, never having been accustomed to books and reading, did not really know what a library was or how to use it. Two generations of newspapers, railroads, and book stores were needed to convert even New Englanders into a really reading race.

The sensations of ex-President John Adams when he came back to this vegetating existence after having for thirty years been part of great events are depicted by his great-grandson in the book before us. In winter he longed to hibernate as a dormouse. Yet he at least knew what he went back to and expected nothing else. It would be otherwise with a visitor bred to modern usages. In his case an illusion would be dispelled. If his experience chanced to fall on a Sabbath of the last century and during the season between November and March, he would pass a day of veritable torture. In order to escape the tedium of the dwelling, if for no other reason, he would be forced to spend weary hours in a meeting house scarcely as weather proof and far less comfortable than a modern barn, in which the only suggestion of warmth was in that promise of a hot hereafter which was wont to emanate from the orthodox pulpit. Most of the remaining hours of the dreary day he would pass seated in a wooden straight-back chair, from which perhaps he might, like Cotton Mather on a Sunday in January, 1697, curiously observe, as the logs shimmered before "a great fire, the juices forced out at the ends of short billets of wood by the heat of the flame on which they were laid, yet frozen into ice on their coming out." If he conversed with a young lady, and she chanced to be of a "thinking mind," he might be confounded by "observations of actions, characters, events in Pope's Homer, Milton, Pope's poems, any plays, romances, &c.," and struck dumb by being asked: "What do you think of Helen? What do you think of Hector? What character do you like best? Did you wish the plot had not been discovered in 'Venice Preserved'?" He would sit down to dinner at 1 o'clock, and his repast would be set before him in the following order: Mr. Adams is describing a banquet actually provided in the house of his great-grandfather in 1817. "First course, a pudding made of Indian corn, molasses, and butter; second, veal, bacon, leg of mutton, potatoes, cabbages, carrots, and Indian beans; Madeira wine, of which each would drink two glasses." At 2 o'clock all would go to afternoon service.

When Monday morning came the visitor, finding the temperature of the best bedroom to range below the freezing point, would experience no temptation to waste any unnecessary time in washing or dressing. So he would huddle on his clothes and go down, blue and shivering with cold, to the sitting and breakfast room, in which he would find a table spread with a sufficiency of food neither well cooked nor well served. The salted meat and heavy bread made of Indian meal and rye—the vaunted Boston brown bread—he would wash down with draughts of milk or hard cider, though in a few houses tea might be offered. All day he would look in vain for a newspaper, or a letter, or even a distant echo from the outside world. Weary with the monotony of indoor life, the nineteenth century exile might wander forth and watch for a time the hands on the farm as they hauled and split wood, husked corn, or tended the stock. Then he would find his way through the village; on the bare and dreary road he would meet only an occasional chaise or traveller on horseback, an ox cart, or wagon loaded with cordwood or produce; a few children might be on their way to or from the half-warm schoolhouse, in which they huddled together on the long, hard benches shivering for hours. Coming at last to the tavern, and driven into it in search of warmth and comfort, he would understand at a glance why the New Englander was intemperate. There, gathered around about the great fire in the barroom, would be a half dozen or more rough, sinewy Yankees smoking their pipes, drinking flip, and talking politics. The room might be dirty, the language coarse, the air foul with tobacco, and scenes of drunkenness might occur, but here was an escape from tedium and a natural craving for society and excitement was gratified. It was the one form of sociability opened to the average New Englander through the long, comfortless winter hours of enforced idleness. With the tavern the circle would be complete unless the stranger also stopped at the village store. There, again, he would find the occupationless loungers seated on the stools or leaning against the counter; and there also rum would be on sale, drawn by the glass or by the bottle from the barrels on tap at the rear of the room. The resources of the town would now be exhausted. It would only remain for the visitor to return to the point of commencement and, seated in the straight-backed wooden chair, resume "Baxter on the Soul," or the "Tattler," or "Paradise Lost," before the great wood fire. And so it went on as generation followed generation across the little stage.

IV.

The history of the town of Braintree is, as we have said, the ostensible subject of these interesting volumes. An investigation of the growth of this town in population and wealth throws light upon the general rate of progress in colonial New England. At the time (1630) when the original Braintree Church was gathered together, the town numbered about eighty families, representing a population not far from five hundred souls. In 1640 the English emigration to New England had already ceased, and for many years thereafter the coming of new families into Braintree was systematically discouraged. In 1682 the population of the town was still limited to "about ninety or a hundred families at the most." Assuming that there were 143 families in the entire town in 1707—and the enumeration then made is said to have been unquestionably thorough—the population seems to have increased during the next half century less than threefold, for in the census of 1765 Braintree was returned as containing 357 families. Franklin, as the result of careful computation, reached the conclusion that the inhabitants of the thirteen colonies, viewed collectively, doubled from natural increase their numbers at this period in twenty-five years. Gov. Hutchinson thought the estimate not excessive. The New England family was undoubtedly larger then than now, and, according to the census of 1765, it averaged in Braintree almost exactly seven persons. If the same average held good for the earlier period the population of Braintree did not fall much short of seven hundred in 1683, and had increased to one thousand in 1707. During the next fifty-eight years it grew to 2,433, a rate of increase only half of that computed as natural by Franklin. The conclusion seems to be that, judging by the experience of Braintree, the population of New England with almost no immigration increased during the century which preceded the Revolutionary troubles at the rate not of 100 but of about 50 per cent. in each twenty-five years. Between 1765 and 1790, again twenty-five years, the increase was abnormally small, being only about 14 per cent.; but during the next fifty years it was 220 per cent., for the period of rapid modern growth had then set in. In the case of Braintree and in the matter of population the development of the eighteenth century was to that of the nineteenth positively as 580 is to 15,630 and relatively as 2 is to 15.

Mr. Adams has found it extremely difficult to collect data upon which to base an estimate of the accumulated wealth of any of the New England towns before the beginning of the present century, or, for that matter, during it. It is easy, of course, to take the figures of the census, and dividing the aggregate of returned wealth by the total of the population enumerated to assert that the accumulated wealth of a community amounts to so many hundred dollars per head. The result is merely a statistical falsehood. The valuations thus used were made for purposes of taxation only, and, as is perectly well known, a sworn probate appraisement would show very different results. If such is the case, how much more was it the case in the last century, for the appraisals then made were merely nominal. For instance, when in 1792 Quincy was set off from Braintree and became an independent town, the total value of the real and personal estate of the inhabitants was appraised by the assessors at $52.77. Such was the assessed valuation of a town returning 192 poll-tax payers and containing a population of not less than 2,000 souls. The first name on the list of resident property holders was the "Hon. John Adams." Mr. Adams was then a man fifty-seven years of age, filling the office of Vice-President of the United States. He owned in Braintree three houses situated on two independent farms, both well supplied with farm buildings and implements. His real estate, however, was valued by the assessors at $1.60 and his personal property at about four cents. Yet upon this estate he was called upon to pay a tax of $28.50. Such figures read like a burlesque, but they are brought forward by Mr. Charles Francis Adams to exemplify the worthlessness of the statistics upon which many conclusions of historical writers are based. His own method of obtaining an approximately correct idea of the growth of wealth is to compare the annual town levies and the salaries paid to ministers through a long series of years. He finds that the increase of the salary paid to the minister of Braintree through the first period of 180 years was less than threefold, and that of the town levy was less than twelvefold, while in the second period of sixty years (1830-1890) the increase of levy was over forty-three fold.

That certain accumulations would take place in a community like that of Braintree, every member of which was brought up to work in one way or another, might be taken for granted. As each generation passed away it left more acres under cultivation, more houses, barns, and farm buildings, more furniture and household comforts, more cattle, tools, and appliances. But this was all. Prior to 1830, except clothes and household effects, and little hoards of silver money, there was no personal property. Whatever the people had was tangible and in sight. It showed for all it was worth. There were no bonds or stocks locked away in safes. A few persons—they were very few—possessing ready money amassed in trade, may after 1800 have held some bank or turnpike shares; but even then the people of country towns had scarcely as yet begun to be educated in this respect, and their whole idea of property was the ownership of land and buildings. What money was made was made in trade; and the moneyed man was he who having amassed some ready cash put it into goods or loaned it to others on good security, usually bond or mortgage. Mr. Adams deems it very questionable whether the entire accumulations of the Quincy village community in the 190 years from 1640 to 1830 amounted to over a million and a half of dollars. Allowing for the goods and money which the original settlers brought over with them, this estimate supposes an average annual accumulation in the case of the town of Braintree of only some $8,000 a year. For an industrious saving community of from 500 to 2,000 souls this seems small, but it is hard to see how it could have been larger, in view of the fact vouched for by Mr. Adams that no one in Quincy was in 1830 more than well-to-do, and many families had nothing, living from hand to mouth.

The last six chapters of the second volume are devoted to the history of Quincy since the year 1830. They discuss the infusion of an Irish element in the population of the town, the transformation of the town's school system, and the part taken by the citizens in the war of the rebellion. Here, as throughout the narrative, the author, while ostensibly confining his attention to a narrow area, is able to throw a hundred side lights on the general history of New England. M. W. H.

Atlas of the World.

The largest atlas that has ever been issued by any of the map-publishing houses of this country has just appeared, *Indexed Atlas of the World* (Rand, McNally & Co., New York and Chicago, 1892). This volume of nearly 600 pages, in some respects marks a distinct advance in the quality of the atlas map work of this country. The best map making is possible only when skilful cartographic work is joined to thorough geographic knowledge. Too many of our maps have been the product of poor cartographers, and have shown little or no evidence that a geographer had any hand in their making. The best of cartography will not make a good map unless a geographer sifts the material, rejects the untrustworthy, and selects the best and latest information. Many of our atlases have been and still are of very poor quality, bad in point of drawing and color, and far behind the times as records of geographic facts. There is really no excuse for this sort of map making. Our Government maps show that we are perfectly competent to produce maps that will compare favorably with those of any country.

The maps in this very large volume are a decided improvement upon anything that has heretofore been done by our private map firms. Such maps, for instance, as that showing the increase and decrease of population in the various sections of the United States from 1880 to 1890, another showing our density of population in 1890, and the double-page map of the ocean currents are particularly admirable in point of clearness, drawing, coloring, and accuracy. A good test of an atlas is its treatment of those parts of the world where many changes are occurring and fresh discoveries are often made. It was simply laughable to see, in a pretentious atlas published last year, a map of Africa that would have fitted our knowledge of that continent when Stanley paddled down the Congo. The fine series of African maps in "The Indexed Atlas of the World" have the great merit of being up to date. The manifold changes in boundary lines that are the result of European treaties within the past three years are accurately recorded; and an American atlas has now presented, probably for the first time, all the geographical discoveries in Africa up to the time of its publication.

An excellent feature of the atlas is the great number of inset maps showing many regions and a large variety of special facts on a much larger scale than is possible in the general maps. These insets appear even on map sheets of unusually large scale. A double-page map, for instance, is devoted to Boston and its environs. The map of Boston is on the scale, unusually large for an atlas, of four inches to the statute mile; and an inset shows the business portion of Boston on a scale of 400 feet to the inch. No atlas can adequately show the more important islands of the Pacific Ocean if they appear only on the general map of the vast expanse of Oceanica. This atlas gives inset maps on a fairly large scale of the more important islands and groups. Inset maps are now among the best features of good atlases and this latest product of Rand, McNally & Co. contains a large number of them.

Many people have been at a loss to know the real boundaries of Oklahoma. Perhaps a score of inquiries have reached this office from persons who were curious to know whether No Man's Land is a part of the new Territory, and probably few students know just how much country the new accessions to Oklahoma, on the east, have included. The map of Oklahoma in this Atlas gives all the information about the Territory for which anybody would go to a map. The same fulness and thoroughness is seen in the treatment of all our States and Territories. Double-page maps of many of them are given. The scale is large enough to show all towns, railroads, political, and many topographic features, without any blurring or indistinctness in printing the nomenclature.

The world, outside of our own country, is treated far more generously than has been usual in American atlases. Double-page maps or several sheets are devoted to a number of European States. Atlas maps of Japan and many other regions are seldom seen on so large a scale as in this work. The indexes by which all names on the maps may readily be found embrace four hundred thousand place names.

The advance marked by this volume in American atlas making encourages the hope that our map publishers may, before a great while, improve their methods of showing topography. Cartographers have invented admirable devices for clearly and accurately depicting physical features. In this respect nearly all our map work still falls far below the achievements of the best map makers.

SAFEGUARDS AGAINST FIRE.

Stringent Regulations Provided by the New Building Act.

The Fire Department has prepared and will send out in a few days the notices required under the new Building Act, which is strict in regard to all kinds of safeguards against dangers from fire. The bill making this amendment to the old law was introduced by Assemblyman Sulzer, after the Hotel Royal fire. This new law applies to apartment houses, lodging houses, boarding houses, hospitals, and asylums, as well as to hotels. It defines a lodging house, under the act, as a place furnishing lodging for more than fifteen persons, and an apartment house as a building of six stories or more in height and twenty-five feet or more in width for the accomodation of a number of separate families.

Persons in charge of apartment houses, asylums, hospitals, public schools, theatres, and music halls, are required to provide means of communicating alarms of fire direct to the Fire Department. That means that they must have alarms of their own, which they can send out directly without having to go to some fire-box. These alarms may be sent in different ways. Some of the hospitals, schools, and theatres already have direct communication with the Fire Department.

In addition, any manufactory, warehouse, store, office, college, academy, seminary, boarding house, museum, panorama, or other place of amusement or entertainment, or any public building where it may be recommended by the Chief of the Fire Department, shall be required, if the recommendation of the Chief is approved by the Fire Commissioners, to provide some way of communicating alarms of fire direct.

A special provision is made about lodging houses, that they shall have fire extinguishing appliances of their own.

Besides this, hotels, hospitals, asylums, and lodging houses having more than fifteen rooms above the ground floor are required to provide themselves with electrical or other alarms for communicating alarms of fire or other danger to every person of the building, and to have time registers to record the movements of their watchmen, who shall make the rounds of the building at all hours. The proprietors must have cards posted up in every room showing the exits, halls, stairways, elevators, and fire escapes, and signs in the halls, to be illuminated at night with lights with red globes. All of this has been designed to provide a complete system for waking people and getting them out in case of fire. Hotels, lodging houses, hospitals, and asylums are required to equip every room with a portable escape, by means of which the inmates can get out should the stairways and elevator shaft be on fire. The Fire Department authorities think that with these precautions there will be no likelihood of [illegible] in any of the hotels or institutions [illegible].

This is the most elaborate [illegible] speedy detection of fire and [illegible] of life that prevails anywhere [illegible]. An effort was made to make [illegible] strictions apply to the other [illegible] but it was defeated by the [illegible] Saratoga, who opposed th[illegible] as it affected New York [illegible] that the expense would be [illegible] den to the hotel keepers. [illegible] county exempted from the [illegible] law, and a number of other counties had the exemption extended until New York was alone, and the bill was passed as an amendment to the Consolidation act.